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THE
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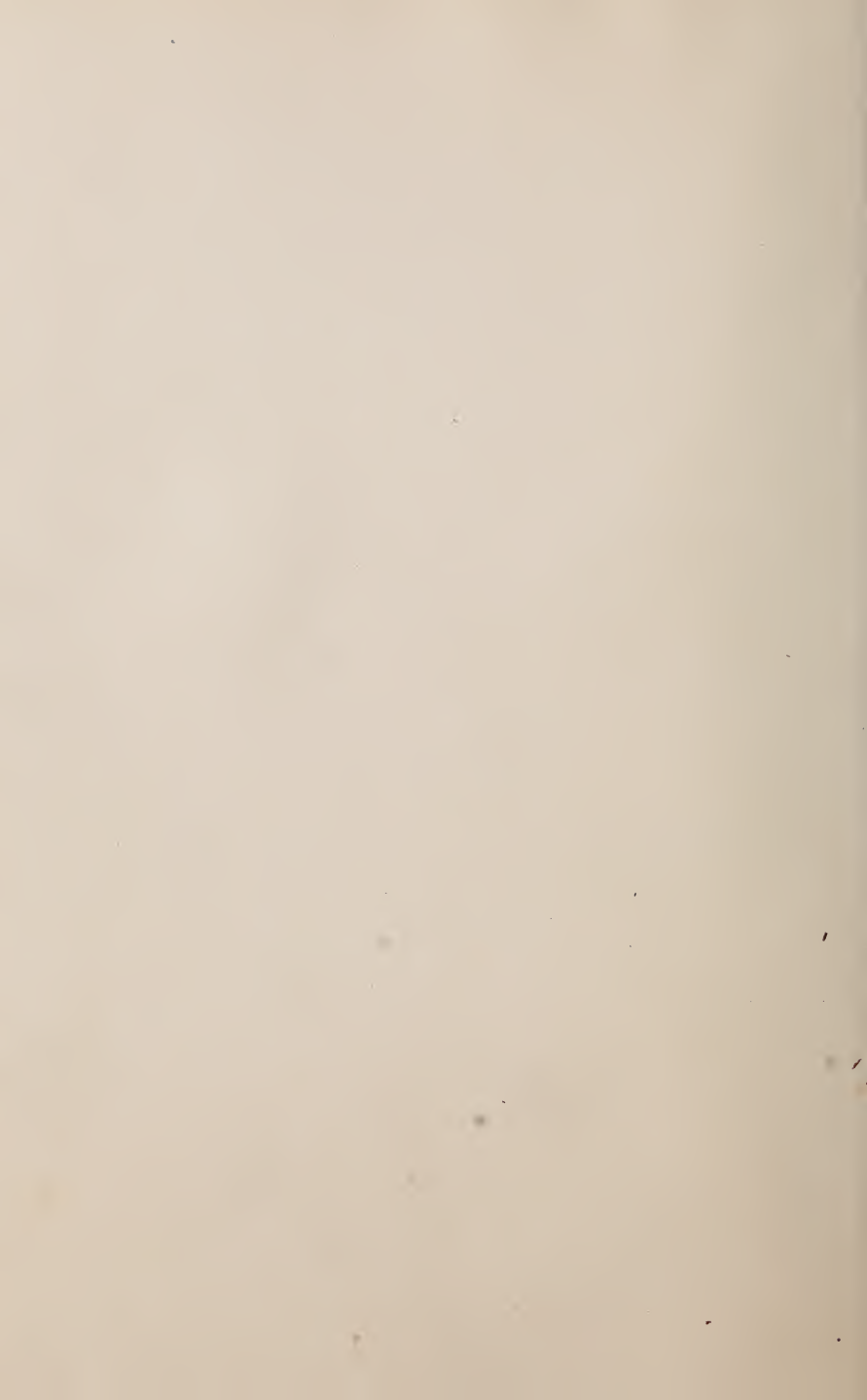
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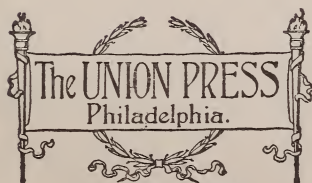


THE HEAVENLY CITY

HEAVEN: THE WAY TO IT, ITS INHABITANTS,
EMPLOYMENTS, ENJOYMENTS, GLORIES;
AND CHILDREN AND RECOGNITION
OF FRIENDS THERE

EDITED BY

✓
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FOREWORD.

WHEN one is to move to a new country it is counted wise to find out something about it before he starts.

So whoever expects to go to heaven will be wise to learn as fully as possible beforehand what heaven is, how to get there, who live in it, what their employments and comforts are, and whether he will find friends among its inhabitants.

Into this little volume the compiler has attempted to gather the substance of what the Bible tells us about heaven, and also of what devout and holy men of the past and present have thought and said respecting that blessed place.

Words like these comfort the weary and sad, and give peace to the mourner and to the afflicted. For through them they may look away to a better country, even a heavenly, remembering what our blessed Lord has said: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:

FOR WHERE THY TREASURE IS, THERE WILL THY
HEART BE ALSO."¹

¹ Matt. 6: 20, 21, R.V.

THE HEAVENLY CITY.

CHAPTER I.

WHAT WE CAN KNOW ABOUT HEAVEN.

“For he looked for the city which hath the foundations, whose builder and maker is God.” Heb. 11: 10, R.V.

WHAT can we know about heaven? Much, in many ways, if we read the Bible with attention. To the Jew, the Christian, and the Mohammedan alike, Jerusalem is “the holy city,” “the city of God.” So in his highest thought of heaven Jew or Christian calls it the “new Jerusalem” the heavenly city of God.

When the beloved apostle John had a vision of heaven he rapturously exclaimed of it: “The city hath no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the lamb is the light thereof.” Rev. 21:23.

To the scattered and persecuted Hebrew Christians in the first century the writer of the

Hebrews sent this comforting and inspiring message: "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first-born who are enrolled in heaven." Heb. 12: 22, 23.

The New Testament often speaks of heaven as a city. The ideal home of the future which Abraham sought is described as "a city" "whose builder and maker is God." As true spiritual children of Abraham, the Hebrew Christians had here "no continuing city"; their greatest comfort and joy was in seeking such a city "to come." For "they desire a better *country*; that is, a heavenly"; wherefore God "hath prepared for them a city." Heb. 11:10, 16, R.V.

The early Christians, suffering persecutions, slain with the sword, burned at the stake, devoured by the wild beasts, were filled with joyous hope of seeing their Saviour face to face, where "the city was of pure gold, as it were transparent glass," "the holy city" "having the glory of God," "the river of the water of life, bright as crystal," "having twelve gates." "Each one of the several gates was of one pearl," and the foundations of the city "were adorned with all manner of precious stones," and the glory of the nations, and of God brightened that city, and there they, the suffering Christians, "shall

reign for ever and ever." This was the glorious hope that sustained them. This gave them courage in facing horrible deaths by fagot, fire, fierce lions, and wild beasts. This made the afflictions of their life light, when compared with the unspeakable joys and glories of the life to come.

THE CHRISTIAN IDEA OF IT.

Some suppose that we know nothing of heaven. Indeed, an article in the *Nineteenth Century Magazine* attempts to show that the Scriptures teach us that we are in the dark on this matter, and that we cannot know anything about heaven. This agnostic writer quotes Paul's letter: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him" (1 Cor. 2:9), as evidence of his assertion that we cannot know anything of heaven.

But Paul was proclaiming to the Corinthians exactly the opposite view. He was trying to show them how much better and wiser those called to be Christians were than the worldly. To prove it he quotes from Isaiah's prophecy, literally "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him. But unto us God revealed

them through the Spirit" is his triumphant exclamation. See 1 Cor. 2:9, 10, R.V.

Any competent literary writer, reading the entire passage, would say at once that it most positively asserts that Christians do know these things. The language is strong in the Common Version of the Bible; it is even stronger in the Revised Version.

The New Testament assumes and asserts that believers can and do know much about the heavenly life; for it tells them of that life. John closes his revelation with inspired pictures of heaven, full of glorious conceptions and descriptions of it, as lofty, and sublime as it is possible to depict in any human language. Paul himself also portrays the future life, and the Christian's state with Christ in heaven in similar strains in the fifteenth chapter of First Corinthians.

The glories of that place do indeed so far exceed the highest happiness on earth, and the bliss of heaven is so unspeakably great, that human language is too weak and inadequate to describe the wonders of it. But this fact gives us, in some respects, a higher and nobler conception of heaven, and tends to make us long more earnestly to experience its unspeakable delights.

It seems well worth while to gather into a brief space what the Bible tells us about heaven,

and how devout minds of the past and present have interpreted these teachings and the comfort they have gained from them. What has the Bible to say, what have the godly believed or known about heaven?

THE HEAVENLY CITY.

1. *Heaven described as a City.* In that sublime vision of a "new heaven and a new earth," which appeared to John, he "saw the holy city, new Jerusalem, coming down out of heaven from God." It was "the holy city Jerusalem," "having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high: having twelve gates, and at the gates twelve angels." "The city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones." Then follows this remarkable list of the precious stones: jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprase, jacinth, and amethyst. "The twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass." "And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God, and of the Lamb, in the midst of the street thereof. And on this side of

the river, and on that, was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations." See Rev. 21 and 22, R.V.

After this manner does John give us a rapturous description of the holy city, the new Jerusalem, the home of believers; that is, heaven. The writer of the Epistle to the Hebrews also speaks of heaven as "the city of the living God, the heavenly Jerusalem," and as "an abiding city" which his brethren did not possess on earth; hence "we seek after *one* which is to come." See Heb. 12:22; 13:14.

This figure of a city as the abiding place of the glory of God, and as the blissful home of his people, was hallowed in the hearts of Israel, from early time. The Psalmist delights to picture the place where Jehovah was worshipped as the "city of God." He joyously sings of "a river, the streams whereof shall make glad the city of God; Glorious things are spoken of thee, O city of God." Pss. 46:4; 87:3. And the prophet breaks forth in rapturous praise of "the city of the Lord; the Zion of the Holy One of Israel," "the sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory." Is. 60:14, 19.

HEAVEN A PALACE.

2. *Heaven pictured as a great House.* Jesus comforted his disciples with this divine promise, "In my Father's house are many mansions [literally "separate abiding-places" or "rooms"]; if it were not so, I would have told you; I go to prepare a place [a suitable one] for you." And for each of you.

This great palatial house is represented as having a social, feasting place. "Many shall come from the east and the west, and shall sit down [literally "recline" as at a feast-table] with Abraham and Isaac and Jacob, in the kingdom of heaven." Matt. 8:11. Compare also Luke 13:29.

Paul has a similar thought, since "God being rich in mercy, for his great love wherewith he loved us," "raised us up with him [Christ], and made us to sit with him in the heavenly places, in Christ Jesus." Eph. 2:4, 5.

HEAVEN GOD'S THRONE.

3. *Heaven is where God is.* Within this heavenly palace is God's throne, and Jesus Christ sits on the right hand of the Father Almighty. "Thus saith the LORD, The heaven is my throne, and the earth is my foot-stool." Is. 66:1. Jesus said: "Swear not at all: neither by heaven; for it is God's throne." Matt. 5:34. The martyr

Stephen in his defence tried to show his accusers that Jesus was the Messiah, and hence that the "most High dwelleth not in temples made with hands," as they supposed. Then he reminded them of the words of the great prophet, "Heaven is by throne." Acts 7:48. Jesus Christ himself "is set down at the right hand of the throne of God." Heb. 12:2. Compare also the descriptions in Rev. 1:12, 18; 11:17-19; 14:2, 3; 21:22.

Jesus himself foretells a renewed creation "when the Son of man shall sit in the throne of his glory," and "when the Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory" to judge all nations. Matt. 19:28; 25:31, 32.

THE PARADISE.

The devout thoughts of Bishop Hall are so vivid, that it almost seems as though he had actual visions of the blessed world above. "See the place wherein they are"—the redeemed, he exclaims, "the heaven of heavens, the paradise of God, infinitely delectable, such as no eye can behold and not be blessed. Shouldst thou set thy tabernacle in the midst of the sun thou couldst not but be encompassed with marvelous light; yet even there it would be but as midnight with thee, in comparison of those irradia-

tions of glory which shine forth above in that imperial region, for thy God is the sun there." Rev. 21:23.

A GLORIOUS PLACE.

Not long before his death Dr. Nevins wrote: "I have been thinking of the attractions of heaven—what there is in heaven to draw souls to it. I thought of *the place*. Heaven *has* place. Christ says to his disciples: 'I go to prepare a place for you.' It is part of the consolation with which he comforts them, that heaven is a place, and not a mere state! What a place it must be! Selected out of all the locations of the universe—the chosen spot of space. We see, even on earth places of great beauty, and we can conceive of spots far more delightful than any we see. But what comparison can these bear to heaven, where everything exceeds whatever eye has seen, or imagination conceived? The earthly paradise must have been a charming spot. But what was that to the heavenly! Oh what a place Jesus will make, has already made, in heaven!"

A BLESSED HOME.

Heaven is a condition, a character, as Chalmers maintains. It is also represented as a spiritual kingdom, the place in the great universe where God has made a home for his people. While heaven is a spirit-world, it is a real one,

filled with the glory of God. It is where Christ is, and where Christians will be—their eternal home. It is not merely a state, it is a place also. “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ.” Eph. 1:3, R.V. Said Jesus: “I go to prepare a place for you”; “that where I am, there ye may be also.” John 14:2, 3. A blessed heavenly home!

How delightful is home. Heaven is the Christian’s eternal home!

AN ETERNAL HOME.

“Aye sung before the sapphire-colored throne
To him that sits thereon,
With saintly shout, and solemn jubilee:
Where the bright Seraphim in burning row
Their loud uplifted angel-trumpets blow:
And the cherubic host in thousand choirs
Touch their immortal harps of golden wires,
With those just spirits that wear victorious palms,
Hymns devout and holy psalms,
Singing everlastingly:
While all the round and archless blue
Resound and echo ‘Hallelu.’
O may we soon again renew that song,
And keep in time with heaven, till God ere long
To his celestial concert us invite,
To live with him and sing in endless morn of light!”

John Milton.

THE CELESTIAL COUNTRY.

"O, mine, my golden Sion!
 O lovelier far than gold!
 With laurel-girt battalions,
 And safe victorious fold:
 O sweet and blessed country,
 Shall I ever see thy face?
 O sweet and blessed country,
 Shall I ever win thy grace?
 I have the hope within me,
 To comfort and to bless!
 Shall I ever see thy face?
 O tell me, tell me 'Yes'!"

[From "The Celestial Country," by *Bernard of Cluny*.
 Tr. by John M. Neale.]

A HAPPY HOME.

Jerusalem the golden,
 With milk and honey blest,
 Beneath thy contemplation
 Sink heart and voice oppressed.
 I know not, O, I know not,
 What social joys are there,
 What radiancy of glory,
 What light beyond compare!

Ibid.

Jerusalem, my happy home!
 My soul still pants for thee;
 Then shall my labors have an end
 When I thy joys shall see!

[*Francis Baker* (priest) and *W. Prid.* Rewritten by
David Dickson.]

CHAPTER II.

THE WAY TO HEAVEN.

Jesus says: "I am the way." John 14: 16.

"For narrow is the gate, and straitened the way,
that leadeth unto life." Matt. 7: 14, R.V.

THE human soul will follow self and the world; it will wander from God and heaven. It must turn toward God, and keep on that right course toward heaven.

"There is none righteous, no, not one;
There is none that understandeth,
There is none that seeketh after God;
They have all turned aside, they are together become
unprofitable;
There is none that doeth good, no, not so much as
one." Rom. 3: 10-12, R.V.

"The breath of God, blowing where it listeth, touches with its mystery of life the dead souls of men, bears them across the bridgeless gulf between the natural and the spiritual, between the spiritually inorganic and the spiritually organic, endows them with its own high qualities, and develops within them those new and sweet faculties by which those who are born again are said *to see the Kingdom of God.*" Drummond.

REACHED BY REPENTANCE.

“How is the soul to escape to heaven if it has neglected for a lifetime the means of escape from the world and self? And where is the capacity for heaven to come from if it be not developed on earth? . . . If every Godward aspiration of the soul has been allowed to become extinct, and every outlet that was open to heaven to be choked, and every talent for religious love and trust to have been persistently neglected and ignored, where are the faculties to come from that would ever find the faintest relish in such things as God and heaven give?” *Drummond.*

“The longer you live without repentance, the more you will have to repent of, and the less time to repent in. Many of you, I fear, are in the wrong road—the road that leads to death. Turn—turn to-day—into the narrow path. God will help you, and, if you seek his grace, will guide you safely to that world where there is no more sin.” *S. G. Green.*

REACHED BY FAITH.

To reach heaven, one must come to and believe on Jesus Christ. “What is meant by coming to Christ? It is repenting, returning, praying, believing, and living daily in his company.”

“You must come to him by faith, by obedience. . . . Come to Christ; it will be the

best way of begining life. . . . Commit your way to him. Come; it will render you safe for eternity. . . . If Christ blesses you, you are blessed forever. But, if you do not seek him, Satan will seek you, and keep you.”
Rev. Isaac Taylor.

“The most intense life ever lived on this earth should naturally be a life energized by the Holy Ghost. In such a life the intellect may experience a marvelous awakening. The tendency of its working is to the positiveness of knowledge. Probabilities grow to certainties in the convictions of such a mind. Belief becomes assurance. The range of intellectual vision expands as the soul ascends the mount of its transfiguration.”
Professor Phelps.

BY A HOLY LIFE.

“The rewards of heaven are so great and glorious, and Christ’s burden so light, his yoke so easy, that it is a shameless impudence to expect so great glories at a less rate than so little service; at a lower rate than a *holy life*. It cost the heart-blood of the Son of God to obtain heaven for us upon that condition; and who shall die again to get heaven for us upon easier terms?”
Jeremy Taylor.

“When my soul journeys forth I know that highest kings and princes are appointed to attend me; namely, the dear angels themselves, who

will receive me, and guard me on my way.”
Luther.

THE HEAVENLY PILOT.

“The heavenly pilot guides the ship of Zion. We are passengers, happy in cheery cabins and state-rooms of the vessel, anxious only when we step out to the bow or up to the decks and try to peer through the mists to the unseen shore. But One is at the helm who knows the waters well, and whose hand will guide the vessel through. We doubt sometimes and fear, and find fault, and wish we were safe over the treacherous sea. But while we are trembling and afraid, hark to the tone of the fog-bell sounding from the shore! ‘This way!’ ‘Come hither!’ ‘Hold fast!’ ‘Be thou faithful unto death!’ Lo, I am with you always, even to the end of the world.’” *Alexander Clark.*

THE GLORIOUS VOICE.

“But who is ‘coming’? If you could see the Lord Jesus standing there, right before you, and you heard him say, ‘Come!’ would you say, what does ‘come’ mean? And if the room were dark, so that you could only hear and not see, would it make any difference? Would you not turn instantly toward the ‘Glorious Voice’?”

“To whom ‘coming.’ Here is the secret of advance in the narrow way, after we have entered by the strait gate. It is not the having

come once to begin with, but the coming continually to Jesus."

You are on the King's business in the King's highway. . . . And "the King's business required haste." 1 Sam. 21:8. "Yet there is no other business about which average Christians take it so easy. . . . It is always pressing, and may never be put off. Much of it has to do with souls which may be in eternity to-morrow. . . . We find four rules for doing the King's business. We are to do it: (1) heartily, (2) diligently, (3) faithfully, (4) speedily." *F. R. Havergal*.

THE WAY OF GRACE.

"Yea, Lord this is my heart's desire. I would walk with thee day by day in *perfect peace*. . . . Give me grace to walk with thee *in love* all the way to glory. . . . This love surpasseth knowledge. Oh help me to understand more, give me to find more of thy covenant love. Make my heart one with thee; lead me in thy one way, that I may fear thee forever, and when temptations come, such as I have been in, grant that they may bring me nearer to thee. . . . A saved sinner, delivered by mere grace from wrath and hell, entitled to all spiritual blessings in Christ Jesus, and already admitted to partake of thee, may sing and make melody in his heart all the way to heaven. And

yet, alas! how often art thou, O my soul, in heaviness, walking in distress, and cast down, as if thy hope of rejoicing were in vain! . . . Remember, O my soul, it is thy duty and thy privilege to rejoice in God. . . . Sing unto the Lord, for he hath done excellent things; this is known in all the earth. Eternal salvation will demand the tribute of eternal praise." *William Romaine*.

THE WAY OF NEW BIRTH.

The way to heaven is through a new or spiritual birth. "Among all the preposterous notions which a new and crude theology has poured forth so profusely in our day, there is none more absurd than that a dead sinner can beget new life in himself. The very idea of his becoming his own father in the spiritual regeneration is as unreasonable as such a supposition in relation to our first birth 'which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.' 'Born of the Spirit.' And you hath he [God] quickened who were dead in trespasses and sins." But who can trace the work of the Spirit in this wonderful renovation? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." *Archibald Alexander*.

FIVE STEPS.

There are five stages or steps in the way to heaven:—

1. *Turning from sin to God.* Hear some of the calls of God from his word: “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?” Ezek. 33:11.

“Amend your ways and your doings, and obey the voice of the Lord your God.” Jer. 26:13.

“Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” Isa. 55:7.

“Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.” Matt. 18:3, R.V.

“Repent ye, therefore, and turn again, that your sins may be blotted out.” Acts 3:19. To erring Peter Jesus said: “When once thou hast turned again, stablish thy brethren.” Luke 22:32. John the Baptist preached repentance to the multitudes, saying: “Repent ye: for the kingdom of heaven is at hand.” “Make ye ready the way of the Lord.” Matt. 3:2, 3, R.V.

The prodigal when he came to himself said:

"I will arise and go to my father, and will say unto him: Father I have sinned against heaven, and in thy sight." Luke 15:18. "Jesus began to preach and to say: Repent ye; for the kingdom of heaven is at hand." Matt. 4:17. See also Mark 1:15. "Turn ye unto me, saith the Lord of hosts, and I will turn unto you." Zech. 1:3.

"Enter ye in by the narrow gate; for wide is the gate and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate and straitened the way, that leadeth unto life." Matt. 7:13, 14, R.V.

2. *Believe on the Lord Jesus Christ.* When the jailor cried out: "Sirs, what must I do to be saved?" Paul and Silas answered: "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." Acts 16:31.

When the multitudes asked Jesus: "What must we do, that we may work the works of God?" Jesus answered and said unto them: "This is the work of God, that ye believe on him whom he hath sent." John 6:29.

"For with the heart man believeth unto righteousness." Rom. 10:10. Belief or faith in Jesus Christ is a saving grace, which enables the soul to rest upon him alone for salvation, as he is offered to us in the Gospel. This grace is the gift of God. Eph. 2:8. This belief comes to all who accept Jesus Christ as a personal Saviour.

"As many as received him, to them gave he the right to become children of God." This change is described as a new birth. "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God." For Jesus said to Nicodemus: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." John 1:13; 3:5.

So your belief must spring from a loving trust on the finished work of Christ. The devils believe there is one God and tremble. Jas. 2:19. But they do not believe *on* God. "Whosoever believeth on him shall not be ashamed. Rom. 10:11. Jesus says, "He that believeth on me hath everlasting life." John 6:47.

This grace, this faith, this new birth, this spiritual life is a free gift which God offers you for the sake of Christ who died for sinners. "Even so through one act of righteousness the free gift came unto all men to justification of life." Rom. 5:18, R.V. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3:16.

3. *Confess Christ.* That was a remarkable promise which Jesus made to disciples. "Everyone, therefore, who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father

which is in heaven." Matt. 10:32, 33, R.V. Again he said: "Every one who shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me in the presence of men shall be denied in the presence of the angels of God." Luke 12:8, 9, R.V.

To have the Saviour, who is to be the Almighty Judge, deny us in the presence of the hosts of angelic beings, who could stand that?

The great apostle declares: "If thou shall confess with thy mouth Jesus as Lord, and shall believe in thy heart that God raised him up from the dead, thou shall be saved." Rom. 10:9, R.V.

The beloved apostle writes: "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." Again he adds: "Every spirit which confesseth that Jesus Christ is come in the flesh, is of God." And yet, again to make it as simple and easy as possible, he says once more, "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." John 1:9; 4:2, 15.

Timothy was urged not to be "ashamed of the testimony of our Lord." 2 Tim. 1:8. "And hope putteth not to shame." Rom. 5:5, R.V.

ASHAMED OF JESUS!

"Jesus, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine through endless days?

"Ashamed of Jesus, that dear Friend,
On whom my hopes of heaven depend!
No; when I blush be this my shame
That I no more revere his name.

"Ashamed of Jesus! yes, I may,
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fear to quell, no soul to save."

Grigg and Francis.

4. *Follow Christ.* Christ has reopened heaven to man. He has gone thither before us, to lead us on the way, and to prepare a place for believers. We must follow him.

To the two disciples of John who heard Jesus called the Lamb of God, and who followed him Jesus turned and said, "What seek ye? They said unto him, Rabbi, where dwellest thou? He saith unto them, Come, and see."

When Jesus saw Philip, he said "Follow me." John 1:38, 39, 43. When Jesus found Peter and Andrew on the Sea of Galilee, he said to them: "Follow me." And soon after by the same sea he called James and John and they "followed him." To another disciple who wanted to turn to some worldly duties, Jesus also repeated his command: "Follow me."

More explicitly Jesus said: "If any man would come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24. To the rich young man Jesus said lovingly: "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me." Luke 18:22.

To the Greeks who sought him, Jesus again declared, "If any man serve me, let him follow me." John 12:26. Of all in the Christian fold he said, "My sheep hear my voice, and I know them, and they follow me." John 10:27.

When John forbade a man from casting out demons in Jesus' name because he did not literally follow them Jesus said: "Forbid *him* not; for he that is not against you is for you." Luke 9:50, R.V. Thus he explains that one who is true and loyal to his mission in saving men through Jesus Christ is following Jesus.

Of those who sang the new song on Mount Zion it is said: "These are they which follow the Lamb whithersoever he goeth." Rev. 14:4.

5. *Grow into Christ's likeness.* The Psalmist sings: "I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Ps. 17:15.

"One who starts to build a Christian faith is beginning a long and a great task. There is much study, and much thinking to be done. There are many teachings of Jesus about faith

and duty. . . . (a) You must hold fast the great starting truths. It is not enough to have believed them once. You must keep tight hold of them; every day you must take a fresh grip on them. . . . (b) Seek earnestly and honestly for more light and truths. . . . Every new truth that proves itself to a man makes him that much stronger and his life that much richer. . . . Work into your life the truth you find.”
W. P. Merrill.

THE SPIRIT-FILLED LIFE.

“They were all filled with the Holy Spirit,” says Luke in his account of the scene at Pentecost. See Acts 2:4, Am. R.V. Jesus had, before this, breathed on the apostles, and said: “Receive ye the Holy Spirit.” John 20:22, Am. R.V. This was done to fill them with expectation of the gift, and that they might prepare for his coming through prayer and waiting upon God. For Jesus also charged the same disciples “not to depart from Jerusalem, but to wait for the promise of the Father,” adding as an encouragement to wait: “ye shall receive power, when the Holy Spirit is come upon you.” Acts 1:4, 8.

This “power,” the Spirit-filled life, came upon them at Pentecost. Paul was not among the disciples at Pentecost. But before he began his work of Jesus Christ an humble disciple was

sent to him by the Lord, who, laying his hands on Paul, said: "Receive thy sight and be filled with the Holy Spirit." Acts 9:17, Am. R.V. His life ever after was a Spirit-filled and Spirit-led life. This can be had for the asking, and by complying with the conditions. This is the almost indispensable condition of growth, of progress, in the heavenly way.

Many souls are dwarfed, stunted, and never attain the fullness of stature in Christ Jesus. They do not claim what God has promised them. It is as if they had vast sums placed to their credit in the Bank of England and should never draw on it, even flatly refused to do so, fearing that their draft would not be honored.

So the Christian has vast sums of spiritual treasures on deposit in God's treasury, placed there by the Lord Jesus Christ.

"Some of his people have died spiritually poor; some are living to-day in spiritual penury, a hand-to-mouth existence, with untractable riches lying at call on deposit in their name. What have we done with our deposit?" *John MacNeil*.

SPIRITUAL RICHES.

The simple conditions of gaining these riches are: 1. Cleansing the heart and life. Peter said

of the despised Gentiles who believed: "God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and made no distinction between us and them, cleansing their hearts by faith." Acts 15: 8, Am. R.V. Cleansing is to have a conscience void of offense. It is to translate the Gospel into our lives. It is to have the Lord Jesus present us "faultless before the presence of his glory." Jude 24. It is Paul's prayer for the Thessalonians filled out for us. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. 5:23.

2. Consecrating the life to Christ. This is to have the heart and life set apart for a holy use. It is not only to be clean from sin, it is to go further and devote ourselves to the service of Christ. Our daily work is to be regarded as done for Christ. Our life is to be hid in Christ. "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." Rom. 12:1, Am. R.V.

3. Claim the gift of the Spirit-filled life. "Ask and it shall be given you." "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13, Am. R.V. See the pledge fulfilled in Acts 2:3.

RECEIVE THE BLESSING.

"A Christian man came to me once and said—expecting a word of encouragement and approval—'I have been seeking that blessing for over thirty years.' 'Brother, it is nearly time you got it, then!' was the swift rejoinder. For all these years during which the man was crying, 'Give, give, give!' God was saying, 'Take, take, take! Receive, receive! for I do give!' If my little girl of three years old were crying piteously for a piece of bread, knowing that she must be very hungry, and having the bread by me, would I tell her to cry on for another hour, and then I might attend to her wants! But what if, in spite of my offering and of her crying, she would not take the bread I offered, but still kept on crying: 'Father, O, father! Do give me bread. I am so hungry!' You silly child!

"Oh how many silly children has the Father in his family, crying year in and year out: 'Give, give!' And the Father, all yearning over them and saying 'Take, take, my child!' Let us give over crying, and set to work receiving! Take and thank! Receive and thank!" *John Mac-Neil.*

"But we all, with unveiled face, beholding, as in a mirror, the glory of the Lord, are transformed into the same image from glory to glory." 2 Cor. 3:18, Am. R.V.

It is through being "brought nigh," through a walk as in the presence of God, "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." Eph. 4:13, R. V.

WIN SOULS ON THE WAY.

The spirit-filled life will ever be working for Christ, winning souls to him, not simply to save souls, but also to please the Lord. In such a life of prayer and service, the soul will find the highest joy. Thus, the way to heaven will be like a journey through the land of Beulah, even when beset by tempters. Though the meadow is obstructed by stone fences, and broken by ditches, the grass is green, the daisies are beautiful and cover the stone wall, and overlap the ditches so that the eye scarcely notes breaks in the grassy plain. So the spirit-filled, working soul, is trustingly, earnestly, rejoicingly going on the heavenly way, borne over obstacles, temptations, hindrances, using them even as helps toward the heavenly City. For Jesus Christ is his Redeemer, the Captain of his salvation, and the Holy Spirit, his ever present guide!

A poor man said: there are only three steps to heaven: out of self—into Christ—into glory! Zeuxis, the famous painter, would never allow a work of his to be seen until he had turned it

over and over, this way and that, to see if he could discover any defect in it. They asked him why he did this. He replied: "I paint for eternity." So, though the way to heaven be slow and toilsome, the end or reward is worth the pains.

The dull of sight put on spectacles to pass over a narrow bridge, so that he may see clearer, and walk more securely. So those whose spiritual sight is dulled by sin should seek the aid of the Spirit, that they may escape the whirlpools of sin, and be safe on the narrow way to heaven.

There is a famous picture by a great artist that represents a little child, in the garb of a pilgrim, walking slowly along a narrow path bounded on either side by overhanging rocks or some terrible, yawning precipice. The edge of the precipice is hidden from the child's view by a thick growth of flowers, and the overhanging rocks are concealed by thick leaves and fruited trees. Behind the child is an angel with sweet face of tenderness, his hands lightly touching the child's shoulders, as if to keep him in the safe way. The child has closed his eyes, that he may not be tempted by the snares on either side, and is walking calmly on, content not to see each step he takes, so long as he feels the guiding touch of the angel. Thus may the pilgrim on the heavenly way go forward under the guiding touch of the Holy Spirit.

ROWLAND HILL'S TRIUMPH.

Rowland Hill, near the close of his life, preached in Walworth for a charitable institution. The service exhausted his feeble frame, and he went into the vestry to rest. When he could summon energy to leave the church, his friend, the Rev. Mr. Clayton, offered to assist him, but he declined it, and passed down the aisle of the chapel. The lights were nearly all out, the silence was profound. Nothing was heard but the majestic tread of one's own footsteps, when Mr. Hill began in an undertone to say:

“And when I’m to die
Receive me, I’ll cry,
For Jesus has loved me, I cannot tell why;
But this I can find,
We two are so joined
That he’ll not be in glory and leave me behind.”

And this was repeated to him in his dying hour, bringing back the light to his fast-fading eye, and smile to his face; his lips moved in vain to articulate the words. It was a triumph of life in death. *Belcher’s Life of Whitefield.*

There is no death. What seems so is transition.
This life of mortal breath
Is but the suburb of the life Elysian,
Whose portal we call death.

H. W. Longfellow.

SHUT OUT.

Shut Out of Heaven. From the heavenly city everything foul and everything false will be excluded. Perhaps we can still trace the inveterate hostility of free will in the persons excluded. Not only are they in their own persons tainted and hollow, but afford them scope and they still are such as defile, as work abomination, as make a lie. Never must I picture to myself lost souls as ready to repent were repentance attainable, ready to be reconciled were a door opened to reconciliation, as more ready to pray than God to hear.

While there was life, there was hope; and once Christ's tender hand touched and healed the leper; "But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face."

Little lamb, who lost thee?

I myself, none other.

Little lamb, who found thee?

Jesus: Saviour, Brother.

Ah, Lord, what I cost thee!

Still mine arms surround thee!

Canst thou still desire?

Still I lift thee higher,

Draw thee nigher.

Christina Rossetti.

CHAPTER III.

THE INHABITANTS OF HEAVEN.

“Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city.” Rev. 22: 14, R.V.

THERE will be three wonders to us in heaven: “One to find so many we did not expect to see there; another, to find that some are not there whom we expected; and, thirdly, the greatest wonder of all, may be, to find ourselves there.

CELESTIAL BEINGS.

“I desire the reader to attend me, first, into the celestial mansions, above yonder glorious sun, and the stars themselves, where not only cherubim and seraphim, angels and archangels, but many also of our brethren, sons of men, are at this very moment enjoying the presence and singing the praises of the Most High God.

“And could we but leave our bodies for awhile below, and go up to take a turn in the new Jerusalem that is above, we could not but be ravished

and transported at the very sights; both of the places and inhabitants—every one being far more glorious than the greatest emperors of this world, with nothing else than crowns of glory on their heads, and sceptres of righteousness in their hands; where they think of nothing but the glory of God, discourse of nothing but praising him, do nothing but adore and worship him. . . . Whatsoever can any way conduce to make men happy is fully, perfectly, eternally enjoyed by all and every person that is in heaven.” *Bishop Beveridge.*

THE SOCIETY OF HEAVEN.

Says Nevins, writing of heaven near the close of his life here: “Then I thought of the society. It is composed of the *élite* of the universe. The various orders of angels, who kept their first estate, as humble as they are high—the excellent of the earth also—all the choice spirits of every age and nation—the first man—the first martyr—the translated patriarch—the survivor of the deluge—the friend of God and his juniors, Isaac and Jacob,—Moses the law-giver, and Joshua the leader of the host—the pious kings—the prophets, the evangelists—and apostles, Paul and John—the martyrs—the reformers—the Puritan fathers—the missionaries, Swartz, Brainerd, Martyn, Carey, Morrison. . . . Perhaps

thou hast a brother or a sister there, that should draw you toward heaven. Perhaps a mother, she whose eye wept while it watched over thee, until at length it grew dim, and closed. Took she not in her cold hand, thine while yet her heart was warm, and said she not, 'I am going to Jesus. Follow me there!' Perhaps one nearer, dearer than child, than brother, than mother—the nearest, dearest is there. Shall I say whom? . . . Has heaven no attractions? Heaven is gaining in attractions every day! . . . But there is our Heavenly Father, and Jesus who bought us.

THE GOOD OF ALL AGES.

"Amongst the good whom we hope to meet in heaven there will be every variety of character, taste, and disposition. There is not one 'mansion' there, but many. There is not one 'gate' to heaven, but many. There are not gates on the north only; but on the east three gates, on the west three gates, and on the south three gates. From opposite quarters of the religious world, from opposite quarters of human life and character, through different expressions of their common faith and hope, through different modes of conversion, through different portions of the Holy Scriptures, will the weary travelers enter the Heavenly City, and meet each other, 'not

without surprise' on the shores of the same river of life. And on those shores they will find a tree bearing, not the same kind of fruit always, and at all times, but 'twelve manner of fruits' for every turn of mind—for every patient sufferer, for the active servant, for the holy and humble philosopher, for the spirits of just men now at last made perfect, and the 'leaves of the tree shall be for the healing' not of a single church or people only, not for the Scotsman or Englishman only, but for 'the healing of the nations,' the Frenchman, German, Italian, Russian, for all those from whom it may be, in this world, its fruit has been farthest removed but who, nevertheless, have hungered and thirsted after righteousness, and who therefore shall be filled." *Dean Stanley.*

Says Adam in "Private Thoughts": "If I were to choose whether I would go immediately to heaven, or remain longer here, I believe I should choose the former; but then I believe it would be rather to avoid being thought a fool, and to be rid of the vexations I meet with here, than from love to Christ, and a desire of the company and delights of heaven."

Paul wrote under the pressure of his great work: "Having the desire to depart and be with Christ, for it is very far better: yet to abide in the flesh is more needful for your sake." Phil. 1:23, R.V.

WHO ADMITTED.

Charles H. Spurgeon finely says none will be admitted to heaven but those who are like Jesus.

“At heaven’s gate there stands an angel with charge to admit none but those who in their countenance bear the same features as the Lord of the place. Here comes a monarch with a crown upon his head. The angel pays him no respect, but reminds him that the diadems of earth have no value in heaven. A company of eminent men advance dressed in robes of state, and others advanced with the gowns of learning, but to these no deference is rendered, for their faces are very unlike the crucified. A maiden comes forward, fair and comely, but the celestial watcher sees not in that sparkling eye and ruddy cheek the beauty for which he is looking. A man of renown cometh up, heralded by fame and preceded by the admiration and clamor of mankind; but the angel saith: ‘Such applause may please the sons of men, but thou hast no right to enter here.’

“But free admittance is always given to those who in holiness are made like their Lord. Poor they may have been; illiterate they may have been; but the angel as he looks at them smiles a welcome as he says: ‘It is Christ again: a transcript of the holy child Jesus.’

Come in: Come in:
Eternal glory thou shalt win,
Thou shalt sit in heaven with Christ, for thou art like
him."

"And now lift your thoughts into heaven!
As we were crucified with him in his death,
and buried together with him, so we are raised
together with him to where he now is, seated in
heavenly places in Christ Jesus! What we have
is eternal, the three eternal of Heb. 9, eternal
redemption, eternal inheritance, the eternal
spirit who raised him from the dead."

GROWTH IN HEAVEN.

"A million years of growth would never give
me the absolute perfectness the place requires.
It requires not growth merely, but what is essen-
tially, intrinsically holy. It is in the absolute
holiness of Christ that the sinner who believes is
meet for the scene! Wonderful standing!
Wonderful grace that gave it!" *J. Dedham
Smith.*

FLING OPEN WIDE THE GOLDEN GATES.

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints,
Throng up the steeps of light;
'Tis finished, all is finished,
Their fight with death and sin;
Fling open wide the golden gates,
And let the victors in.

What rush of hallelujahs
Fills all the earth and sky!
What a ringing of a thousand harps
Bespeaks the triumph nigh!
Oh, day, for which Creation
And all its tribes were made!
Oh, joy for all its former woes
A thousandfold repaid!

Henry Alford.

HEAVEN POPULOUS.

“Heaven is called a kingdom, for its immense greatness; and a city, for its great beauty and population. It is full of inhabitants of all nations and conditions; where are many thousands of angels, an infinite number of the just, even as many as have died since Abel. And thither also shall repair all who are to die unto the end of the world, and after judgment shall there remain forever, invested in their glorious bodies. Neither shall this populous city be inhabited with mean and base people, but with citizens so noble, rich, and just, that all of them shall be most holy and wise kings. How happy shall it be to live with such persons! The Queen of Sheba, only to see Solomon, came from the end of the earth: to behold a king issue out of his palace, all of the people flock together; what shall it then be, not only to see, but to live and reign with many angels, and converse with so many eminent and holy men!

“If there should now descend from heaven one of the prophets or apostles, with what earnestness and admiration would everyone strive to see and hear him! In the other world we shall hear and see them all. How admirable will it be to see thousands and thousands in all their beauty and greatness; and see many bodies of suns under all their lustre! If one sun be sufficient to clear up the whole world here below, what joy shall it be to behold those innumerable suns in that region of light!” *Jeremy Taylor.*

CROWDED WITH THE YOUNG.

“One grand peculiarity of John’s celestial city is this: It is a crowded city. In it are multitudes which have poured through its gates on the north, and on the south, and the east, and the west, and they have come from every kindred and people and tongue and nation of the earth. They have come from every degree of longitude and every line of latitude. They have come from the pole and the equator, and from under the north star and the southern cross. As John speaks of these multitudes he piles numbers upon numbers; ‘Ten thousand times ten thousands and thousands of thousands,’ ‘which no man can number.’ I always like to ring the changes upon these numbers, not simply because they are musical, but because they give me some conception of the vastness of salvation. As I

look through the eyes of John, the apostle of love, I learn that the redeemed will constitute the largest part of the souls which God has made. And why not? There is no limit to the efficacy of Christ's atoning death. It is a poor estimation that the devil's kingdom will far exceed the kingdom of our Lord. The assumption is an insult to the father-heart of God. It is not true. It conflicts with this declaration of the book that 'where sin abounds, grace doth much more abound.' It conflicts with the promise which is made to Christ, who died to save men; 'he shall see of the travail of his soul, and shall be satisfied.' Only a multitude which no man can number can satisfy the soul of Christ. This is John's picture of heaven: an ideal city with nothing gross in it, nothing unspiritual in it, nothing that repels; the home of perfected humanity, the focus of the best; full of social life, brilliant with the flash of all mingled hues and glories, all the inhabitants having their spheres and their appointments and their daily avocations. It is a city with God dwelling in it, where his servants do serve him.

"To begin with, those who enter the other life are endowed with a perfect personality. In the soul there will be no sin, no unbalanced passion, no crippled faculty, no mental nor moral nor spiritual infirmity. . . . Heaven will make us all young. There will be no old age

there. The resurrection means rejuvenation. Is there any Scripture for this faith? Certainly. In the Scriptures it is said that in heaven 'we shall be made equal to the angels.' Now if we are to be made equal to the angels, we must be made young.

"Listen to the fullest description of an angel given us in the Bible. It is taken from the story of Christ's resurrection: 'and entering into the sepulcher they saw a young man sitting on the right side, clothed in a long, white raiment.' This is the fullest authentic picture of an angel that we have, and it is a picture of radiant, unchanging youth. Radiant, unchanging youth! that is what we shall have when we are made equal to the angels.

"Again, in the book it is said that our bodies shall be changed and transfigured and made like unto Christ's resurrection and ascension body; 'We shall be like him; for we shall see him as he is.' Does not that mean the loss of the marks of age, and the enjoyment of perpetual youth? The ascension of Christ took place when he was a young man. He entered heaven at the age of thirty-three; to be made like him is to be made youthful." *David Gregg.*

HEAVEN ABOUT US.

"Men leave this world with differing capacities, endowments, qualifications; and they will

each find in the world unseen the place and occupation for which they are best fitted. Each will "go to his own place" by the force of an irresistible spiritual attraction. The man found worthy to rule over ten cities will preside over ten cities, and he who is worthy to have five cities will rule over five. Our Lord promised his apostles that they should sit on thrones of authority over the twelve tribes of Israel. Whatever may be the meaning of such figurative language, we may be sure that it represents great truths. And we can at least see as much as this: that heaven is not what we ordinarily mean by a place—a given locality that can be defined and mapped out. It is much more a state of being, a moral, spiritual, and intellectual relation to an infinite series of more and more rarefied atmospheres of purity and beauty, into which admission is gained, not by traveling through stellar spaces, but by a gradual ascent in the altitude of being. As men become purer, more loving, more spiritual, organs of perception will open out within them, which will disclose new worlds, perhaps close to them. Alps will on Alps arise above them as they ascend in the scale of being. Splendors never dreamed of, wonders never imagined, will reveal themselves in every fresh mansion which the aspiring saint or angel enters. And this progress will go on forever, for progress is the inalienable preroga-

tive of moral and intellectual being. It is so here, at least till decay of faculties begins. But there will be no decay there.

“The laws of matter, remember, do not exist for spiritual beings. For them there is no such thing as distance or nearness. They do not go from place to place by locomotion. They do not travel at all in our sense of the word. Within the sphere of their finite conditions they are instantaneously wherever they wish to be. Space and time no more impede them than they impede your thoughts, which reaches any part of the globe in a moment. In short, the researches of scientific men have now proved that there are innumerable sights and sounds, colors, and voices, in this world which we inhabit, of which we are not cognizant merely because we have no organs fine enough to apprehend them. A distinguished professor of natural science says: ‘When we reflect that there are waves of light and sound of which our dull senses take no cognizance; that there is a great difference even in human perceptivity, and that some men, more gifted than their fellows, can see colors and hear sounds which are invisible or inaudible to the great bulk of mankind; you will appreciate how possible it is that there may be a world of spiritual existence around us, inhabiting this globe, enjoying the same nature; in fact, the wonders of New Jerusalem may be in our midst, and the

songs of the angelic host filling the air with their celestial harmonies, although unseen and unheard by us.' Another distinguished man of science, who was president of the British association some years ago, and who happens to be also a distinguished lawyer, uses these words in a treatise on the "Correlation of Physical Forces": 'Myriads of organized beings may exist, imperceptibly to our vision, even if we were among them.'

"Is not that an awful thought? We are never alone. The air around us is resonant with voices which we do not hear, tremulous with the vibration of shapes moving to and fro, which we do not see. How cautious, how reverent, the thought should make us." *Malcolm MacColl, M.A.*

NO SECT IN HEAVEN.

The messenger of Pyrrhus was asked, on his return from Rome, what he thought of the place. He answered that it seems to be a state of none but great men, and a commonwealth of kings. Such is heaven. Every faithful soul there is a king and co-heir with Christ, wearing a purple robe of honor, holding a scepter of power, is on a throne of majesty, and wears a crown of glory.

"A young Christian dreamed that he was translated to heaven. He imagined that Jesus Christ asked each one of his church relations on

the earth. One was an Episcopalian, another a Baptist, another a Methodist, and another a Presbyterian, and so on. Places were given to each according to his denomination. Finally in came a poor Christian Indian knowing nothing of these differences, and trembling, lest there was no place for him. When asked what he was he answered, "I am a Christian, and love the Lord Jesus with all my heart." "Then," replied the Saviour, "you may walk all about heaven hither and thither, just as you please."

CHAPTER IV.

THE EMPLOYMENTS AND ENJOYMENTS OF HEAVEN.

“And his servants shall serve him.” Rev. 22:3.

OUR ideas of heaven are often deeply colored by our condition on the earth. Robert Hall suffered always from bodily pain. Richard Baxter had one prolonged fight with disease. Their idea of heaven was perfect and everlasting rest. William Wilberforce had a life of amiability and enjoyment. His idea of heaven was “perfect love.” John Howe was majestic in his thought; his conceptions of “the blessedness of the righteous” are like his life, elevated and majestic. John Owen was devout, stately, and joyous; his meditations “On the Glory of Christ,” as one has said, “seem to echo the praises of the heavenly worshippers.” Bunyan had a dream transporting him near the heavenly city, so that he gained a clearer view of it. His sublime description of the city, the heavenly host, the shining ones, the celestial trumpeters in white and shining raiment, making the heavens to echo with the sound of melodious harmonies, the thronging

company of bright ones, the streets of gold, the joyous thoughts which no mortal pen nor tongue can express, stirs the soul with raptures above all the scenes witnessed or imagined on the earth.

FELLOWSHIPS OF HEAVEN.

Heaven, in Southey's view, was the home of genius, where all the gifted spirits of our race hold exalted fellowship. He longed to see and converse with Shakespeare, Danté, and Chaucer. John Foster felt that the great secrets of the universe were hid from him; that death would break through this barrier and give his spirit free scope to plunge into the mysteries of the world beyond. He longed to soar away, like the eagle, beyond the clouds.

Leighton longed for purity, love, perfection in Christ with God. His death-day he counted the birthday of his eternity.

"O, the blessed tranquillity of that region," exclaims Richard Baxter, "where there is nothing but sweet, continued peace! O, healthful place, where none are sick! O, fortunate land, where all are kings! O, holy assembly, where all are priests! How free a state, where none are servants, but to their supreme Monarch!

"The poor man shall be no more tired with his labors; no more hunger, or thirst, cold or nakedness; no pinching frosts or scorching heats. Our faces shall no more be pale or sad;

no more breaches in friendships nor parting of friends asunder; no more trouble accompanying our relations, nor voice or lamentation heard in our dwellings. 'God shall wipe away all tears from our eyes.'

NO NIGHT THERE.

"'And there shall be no night there!' I glory in the predicted absence of night. We are accustomed to take night as the image of ignorance, perplexity, and sorrow. The absence of night from the heavenly state may justly be regarded as affirming the absence of all which darkness is used to represent.

"'There shall be no night there! The ways of Providence shall be made clear. The mysteries of grace shall be unfolded. The things hard to be understood shall be explained. We shall discover order in what has seemed intricate, wisdom in what we have thought unaccountable, and good where we have seen only injury.

"'There shall be no night there! Children of affliction, hear ye this! Pain cannot exist in the atmosphere of heaven! No tears are shed there, no graves opened, no friends removed, and never for a lonely moment does even a flitting cloud shadow the deep rapture of tranquillity.

"'There shall be no night there! Children of calamity, hear ye this. No baffled plans there, no frustrated hopes, no sudden disappointments

but one rich tide of happiness shall roll through eternity and deepen as it rolls." *Henry Melville.*

LOVING SERVICE.

Of employments in heaven Dr. David Gregg, in "The Heaven-Life," says: "Work up there is a matter of self-relief as well as a matter of obedience to the ruling will of God. It is work according to one's taste, delight, and ability. If tastes vary there, if abilities vary there, then occupations will vary there. There will certainly be no fewer occupations there than there are here. Heaven is, in every way, broader than earth,—not narrower. For example, God's government is there. The administration of government means active agencies. The jasper throne calls for work on thousands of lines."

Heaven were no heaven, if its dear light could fade,
If its fair glory could hereafter wane,
If its sweet skies could suffer stain or shade,
Or its soft breezes waft one note of pain.

O heaven of heavens, how true thy life must be!
O home of God, how excellent thy light!
O long, long summer of eternity,
Bright noon of angels, ever clear and bright!

Horatius Bonar.

'Mid the chorus of the skies,
'Mid the angelic lyres above,
Hark, their songs melodious rise,
Songs of praise to Jesus' love.

Happy spirits, ye are fled,
Where no grief can entrance find;
Lulled to rest the aching head;
Soothed, the sorrows of the mind."

Thomas Raffles.

BEAUTIES OF HEAVEN.

"One day in thy courts is better than a thousand. And if those joys of heaven were short and those of earth eternal, yet we ought to forsake these for those. What shall it be to possess them for eternity, when the joy of them shall be equivalent to many years! If the beauties of all creatures, heaven, earth, flowers, pearls, and all other things that could give any light, were all comprised in one thing; if every one of the stars yielded as much light as the sun, and the sun shone as bright as of all them together: all these so united would be, in respect of the beauty of God Almighty, as a dark night in respect of the clearest day.

"O life of lives, surpassing all life! O everlasting life! O, life blessed forevermore, where there is joy without sorrow! O, the inanity and emptiness of temporal goods! What proportion do they hold with this greatness; since they are so poor, it makes them odious, and not to be endured. Who could continue a whole month without any diversion, in hearing the choicest music! Nay, who could pass a day free from

weariness, without some thought of pleasures? But such is the greatness of those joys which God has prepared for those who love him and fear him, that we shall still desire them afresh and they will not cloy us in a whole eternity.

“O, what fools then are they who, for one point of earth, lose so many leagues of heaven! Who for one short pleasure, lose things so immense and durable.” *Jeremy Taylor*.

THE CONDITIONS.

Of the end and employments of the heavenly state Andrew Fuller says: “You read that the Lord will be our everlasting light, and our God our glory; that our life is hid in Christ with God; that when he shall appear, we shall appear with him in glory; and that we shall then be like him; for we shall see him as he is. Hence a full enjoyment of God and conformity to him are the sum of heaven.

“You read, further, that the bliss in reserve for Christians is a far more exceeding and eternal weight of glory; that now we are the sons of God, but it does not yet appear what we shall be. Hence you naturally conclude that the heavenly city will abundantly surpass all our present conceptions of it.

“Again, you read that those who shall be found worthy to obtain that world and the resurrection of the dead neither marry nor are given

in marriage, but are like the angels of God. Hence we conclude that the employments and enjoyments of that city are altogether spiritual and holy.

"You read of our knowledge here being in part, but that there we shall know even as we are known. You read concerning those who shall obtain that world and the resurrection, that they cannot die any more, that they shall go no more out; that the inheritance to which they are reserved is incorruptible and fadeth not away, and that the weight of glory which we look for is eternal. Hence that the immortality promised to Christians is certain and absolute."

STUDY, SOCIETY, SINGING.

It would be impossible for us to conceive, much more to recount, all the varied employments of heaven. Surely with the powers such as the soul will have in that world we could not expect less varied employments than in the world below. Some of the employments in that world are described or alluded to in the Bible.

1. One employment will certainly be the completing of the imperfect knowledge of earth. Jesus said to Peter "What I do thou knowest not now; but thou shalt understand hereafter." John 13:7, R.V. Paul says: "For we know in part, and we prophesy in part; but, when that which is perfect is come, that which is in part

shall be done away." "For now we see in a mirror,—darkly; but then face to face. Now I know in part; but then shall I know even as also I have been known." 1 Cor. 13:9, 10, 12, R.V.

2. Converse with holy men will be another employment of heaven. Jesus said in Capernaum to the centurion: "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8:11, R.V. This word "sit" means literally to recline at the table. So they are to have social converse with the patriarchs as well as with each other.

3. Singing and praising God and the Lord Jesus Christ for redemption will be another employment of heaven.

"After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying: 'Salvation unto our God, which sitteth on the throne, and unto the Lamb.' And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying: 'Amen: Blessing, and glory, and wisdom, and thanks-

giving, and honor, and power, and might, be unto our God for ever and ever. Amen.'

And one of the elders answered, saying unto me: 'These which are arrayed in the white robes, who are they, and whence came they?' And I say unto him: 'My Lord, thou knowest.' And he said to me: 'These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.'" Rev. 7:9-17, R.V.

"And I heard a voice from heaven, . . . as the voice of harpers harping with their harps; and they sing, as it were, a new song before the throne, and before the four living creatures and the elders; and no man could learn the song save the hundred forty and four thousand, even they that had been purchased out of the earth."

And they sing the song of Moses the servant of God, and the song of the Lamb, saying: "Great and marvelous are thy works, O Lord

God, the Almighty; righteous and true are thy ways, thou King of the ages." Rev. 14:2, 3; 15:3, R.V.

IMMORTAL BEING.

"In the manifested presence of the Sovereign Happiness it can no more be conceived of as possible, that created and dependent spirits should make to themselves, or find room to admit, any happiness which does not emanate from that of the Supreme Being, than it is possible, in the very face of the summer's sun, to kindle a blaze which can repel or surpass that of noon. The very structure of the mind implies that the greatest and most vivid cause of excitement should prevail over the lesser.

"It will, indeed, be alleged, and perhaps justly, that the same reasons which now demand an after-life will go forward with undiminished force to another, and, again, to another epoch of existence; so as, in fact, to establish the claim of man to absolute immortality. It may be so; and yet the vastness of such a belief, if we conceive of what the terms convey, must throw us back upon the clearest and most irrefragable proof. What is it we are speaking of?—Infinity! and infinity attached to a finite being! Does it not seem as if for a creature to challenge to itself, in any sense, a boundless attribute, were to trench upon the prerogative of the Divine

Nature? Or if Revelation had not set this matter on another footing (as we shall see) might it not seem a surrender of the first principles of theology to admit that beings, derived, dependent, limited, might participate with the uncreated and unlimited nature in the attribute of indestructible existence? Can it be true that men, or any other creatures, shall go on in company with the Self-existent Being, through such tracts of duration as shall almost bring oblivion upon the point of commencement and generate a consciousness as if he and they were alike eternal? We talk lightly of immortality; but it is because the greatness of the idea prevents our considering what it is we affirm. More thoughtfulness would impel us to look more narrowly to the grounds of our belief.

“But has it not been demonstrated that mind, because it is a simple and indestructible substance, must live for ever? Whoever accepts this demonstration is free to do so; and even those who decline to receive it as absolutely conclusive will gladly listen to an argument on this ground after they have, by another process, convinced themselves that, indeed, the human mind is destined to perpetuity. Meanwhile both parties will gratefully turn to the inspired writings, to derive thence the best sort of evidence the doctrine can admit. And this evidence will be found to possess a force, by implication of prin-

ciples, which far surpasses any imaginable value that ought to be attached to the etymological import of single words." *Isaac Taylor.*

PROGRESS.

Conscious life involves progress. There is nothing in death to break the law of continuity and to involve the cessation by the soul of all active and energetic life. It is the separation from the man of his outer equipment: the taking away "the garments by the soul laid by," and folding them for interment on the shelves of the tomb; but it is nothing more. Up to the moment of separation the man has been a willing, thinking, loving being; after that moment, with more perfect equipment, he continues the same active and energetic play of human faculties. We can love, and think, and will; undergo hope, expectation, and joy, as easily for an eternity as for a brief three score years and ten.

If ever there has come to us the longing, in the midst of fiery temptations, to stand scathless and untouched, like Christ in the wilderness; if ever the desire to move undismayed to our chosen purpose of truth, like Christ before Pilate; if ever the wish to submit wholly and unreservedly to the better will of God, like Christ in Gethsemane; if ever the prayer for the patience and courage to be undisturbed amid

the storms of calumny and injustice, like Christ before the Sanhedrin; if ever the wish possesses us for the perfect trust that can stand hopefully before death, like Christ upon the cross; if ever the aspiration for that perfect consecration that passes through the scenes of life without evil in thought or deed, like Christ in his entire life on earth; we are told, we are assuredly promised, that these longings shall be gratified in Paradise, and we, in very truth, "shall be like him." *Charles H. Strong, A.M.*

HEALTH.

Frame a notion of the pleasure of health and soundness, when both all the parts and members of the body are in their proper places and proportions, and a lively, active vigor, a sprightly strength possesses every part and actuates the whole; how pleasant is this temper! If we were all body, there could be no greater felicity than this. But by how much the more noble any creature is, so is it capable of more exquisite pains or pleasures. Sin is the sickness and disease of the soul; enfeebles all its powers, exhausts its vigor, wastes its strength. You know the restless tossings, the weary rollings to and fro, of a diseased, languishing body; such is the case of a sinful soul. Let it but seriously bethink itself, and then speak its own sense,—but here is the malignity of the disease, it can-

not be serious, it always raves,—what will it be? “Oh, I can take no rest!” The way of wickedness is called “a way of pain;” sinners would find it so if the violence of the disease had not bereft them of sense. “Nothing savors with me; I can take comfort in nothing.” “The wicked is as a troubled sea,” as their name imports, “that cannot rest, whose waters,” etc. The image of God renewed in holiness and righteousness is health restored after such a consuming sickness; which, when we awake, when all the drowsiness that attends our disease is shaken off, we find to be perfect.

The nearest approaches, therefore, of the soul to God, its most intimate union with him and entire subjection to him in its glorified state, makes its liberty consummate. Now is its deliverance complete, its bands are fallen off; it is perfectly disentangled from all the snares of death, in which it was formerly held; it is under no restraints, oppressed by no weights, held down by no clogs. It hath free exercise of all its powers; hath every faculty and affection at command. How inconceivable a pleasure is this! With what delight doth the poor prisoner entertain himself when his manacles and fetters are knocked off; when he is enlarged from his loathsome dungeon and the house of his bondage; breathes in a free air; can dispose of himself and walk at will! The bird escaped from

his cage, or freed from his line and stone that resisted its vain and too feeble strugglings before; how pleasantly doth it range, with what joy doth it clap its wings and take its flight! A faint emblem of the joy wherewith that pleasant cheerful note shall one day be sung and chanted forth: "Our soul is escaped, as a bird out of the snare of the fowler; the snare is broken, and we are escaped." There is now no place for such a complaint: "I would, but I cannot; I would turn my thoughts to glorious objects, but I cannot." The blessed soul feels itself free from all confinement; nothing resists its will, as its will doth never resist the will of God. *John Howe.*

SAFETY.

Augustine was about to write on "Thou shalt make them drink of the river of thy pleasures." Ps. 36:8. He became so filled with thoughts of the heavenly joys that he heard some one call out his name, and ask who he was. Then he spoke of his doubts on earth, and asked: "Art thou able to put the whole earth and the waters of the sea into a little cup? Canst thou measure the waters in thy fist? And mete the heavens with thy span? Or weigh the mountains in a balance or the hills in scales? If not, no more is it possible that thy understanding should comprehend the least of these joys."

When a Roman cardinal threatened Luther that there would not be a place in all the great empire where he would be free from danger, Luther replied with a smile: "If earth cannot keep me safe, heaven will."

A lady at the house of a minister saw his two little boys amusing themselves with some pretty toys. She courteously said to them, "So these are your treasures!" "No, ma'm," they answered, "these are not our treasures, they are our playthings. Our treasures are in heaven."

Heavenly knowledge. "An infant standing on the top of a mountain may see much farther than a giant at its base. So a lisping babe, whom Jesus has taken from the mother's bosom to his own, excels in knowledge the profoundest of philosophers and the greatest of divines." *Dr. Guthrie.*

CHAPTER V.

THE GLORIES OF HEAVEN.

“Having the glory of God.” “For the glory of God did lighten it.” Rev. 21: 11, 23.

“IN the Apocalypse we have a door opened into the future. The Apocalypse is the climax of revelation, just as God puts heaven at the end of every grand life. It is a book which carries us from present conditions to permanent issues. It crowns the story of redemptive agencies with a vision of redemptive achievements. It is the book of finishing touches and of final results. It takes up the broken threads of history and weaves them into the fabric of eternity. It advances our thoughts from the Christ of earth to the Christ of heaven: It carries us over the Jordan of death into the New Jerusalem of the Promised Land above. What can be grander than the things after death, as these are symbolized in this book, by white throne, golden harp, spotless robes, and the resplendent city of God with its tree of life, river of life, and streets of gold? What can be grander? Walk-

ing by faith amid these things, we inhale the serenity of God, and are filled with the joy of of God." *David Gregg.*

FREE FROM EVIL.

"To spend age after age, cycle after cycle—yea, eternity itself—without being obliged to reject a single enticement to evil, this passes our comprehension. It seems a reach of blessedness almost too exalted even for a people redeemed by the blood of the Lamb. Yet it belongs essentially to the Scriptural conception of the glory that shall be revealed in the saints.

"The earnest expectation of the creature waiteth for the manifestation of the sons of God." And still more significantly in the verse preceding this: 'heirs of God, and joint-heirs with Christ.'

"These expressions baffle us. We cannot take them in. But this we know; they savor of a glory which passeth knowledge. They point to the glory of the uncreated One. . . . In this glory the ransomed are to share, for they too are sons of God and joint-heirs with Christ. This glory is to be put upon them. Here is what is meant by the manifestation of the sons of God: their being arrayed in the glory of their Lord and Saviour, in the presence of the universe." *Henry A. Boardman.*

“Raise your eyes to the New Jerusalem. Gold paves its streets, and around its secure and blissful homes rise walls of jasper. Earth holds no such city; the depths of ocean no such pearls as form its gates. No storm sweeps its glassy sea; no winter strips its trees; no thunders shake its serene and cloudless sky. Day there never darkens into night. Harps and palms are in the hands, while crowns of glory flash and blaze upon the heads of its sinless inhabitants. From this distant stormy orb, as the dove eyed the ark, faith gazes on the glorious vision, and weary of the strife, longing to be gone, cries: ‘O that I had wings like a dove! for then would I fly away and be at rest.’” *Dr. Guthrie.*

HEAVENLY SONGS.

“The most glorious bursts of harmony that ever thrilled and quivered through the brain of Handel, the pealing triumphs of ‘Hallelujah Chorus,’ the glowing snatches of Mozart, the gorgeous sonatas of Beethoven, the almost speaking melodies of Mendelssohn, and all the exquisite conceptions of the most gifted masters, may be only faint and far-off echoes of the grander melodies above; yet as echoes they bring down something of heavenly music to the hearts of men on earth, and make us yearn and bend before the thought. ‘If these be echoes, what must *the realities* be!’”

Mrs. Rowe, in her meditations, exclaims: "O blessed eternity! With what cheerful splendor dost thou dawn on my soul! . . . I am just upon the shores of those happy realms where uninterrupted day and eternal spring reside. Yonder are the delectable hills and harmonious vales which continue to echo the songs of angels. There the blissful fields extend their verdure and there the immortal groves ascend.

"But how dazzling is thy prospect, O, City of God, of whom such glorious things are spoken? In thee there shall be no more night, nor need of the sun, or of the moon, for the throne of God and of the Lamb is in the midst of thee; and the nations that are saved shall walk in thy light, and the kings of the earth shall bring their glory and honors unto thee. . . . I shall behold the beatific glory, without one interrupting cloud, to eternity, when I shall drink my fill at the fountains of joy, and in those rivers of pleasure that flow from his right hand for evermore!"

SUBLIME BEAUTY.

"A thousand things, speculative and poetical, have been written in regard to the Christian's future home. The Bible says just enough to rouse our curiosity and to stimulate speculation, but not enough to spoil the sublime mystery which overhangs it like a cloud of glory. A

few things seem to my own mind at least to be well established. Heaven is a place; it is not a mere state or condition of blissful holiness. A distinctly bounded place of abode it must be, or else John's view of it from Patmos was an idle phantasm. God's word speaks of it as a 'city,' and as filled with 'many mansions.' The light of it proceeds from a central throne; for the Lamb in the midst of the throne is the light thereof. Its pellucid pavements are like unto fine gold. The music of its praises fell upon the apostle's ear with such a sublime roar of melodies that, likening them to the Mediterranean's surf dashing upon the rocks of Patmos, he calls them the 'sound of many waters.' Surrounding this vast scene of splendor he saw something which he describes as walls of precious stones, and these walls were pierced with gates of pearl." *Theodore L. Cuyler.*

"A king from heaven hath sent for you; by faith he showeth you the new Jerusalem, and taketh you along in the Spirit, through all its ease-rooms and dwelling-houses in heaven, and saith: 'These are mine; this palace is for thee and Christ.' And ye only had been the chosen of God, Christ would have built that one house for you and for himself; now it is for you and many others." *Samuel Rutherford.*

GLORIOUS TRANSFORMATIONS.

“We are too much tempted to regard this world as if it were the real world, and the world to come as if it were unreal, shadowy, vague, unsubstantial, distant, somewhere beyond the fixed stars. But, in matter of fact, it is this world which is unreal, phenomenal, unstable, never continuing in one stay. And how short our tenure of it is! Even if it were eternal, we are not eternally in it. We cannot tell how soon we may be summoned out of it; but we know the longest life has but a short time to remain here. On the other hand, the next world is eternal, stable, not distant, not beyond the stars—embraces this world, penetrates it through and through, is quite close to us, holding our treasures—those who are lost and gone from us, and whom we may hope to meet again, and even now are near us, though we have no organs to see and hear them.

“At present we are deaf and blind to its realities. Yet it is not far away beyond the planetary spaces and the fixed stars. It is close to us. It incloses and interpenetrates this visible world. Shapes move to and fro about us, and voices agitate the air, though they make no impression on our dull organs. How little does the caterpillar know of the powers which lie hidden within it, or of the world in whose sun-

shine it will flit joyously from flower to flower! Yet the butterfly is not a different creature from the caterpillar: it is but the caterpillar transformed. Nor is the world of the butterfly different from the world of the caterpillar: it is the same world, seen with other eyes. The change is in the caterpillar, not in the world." *Malcolm MacColl, M.A.*

"Oh, what spring-time is there! Even the smelling of the odors of that great and eternally-blooming Rose of Sharon for ever and ever! What a singing life is there! There is not a dumb bird in all that field; but all sing and breathe out heaven, joy, glory, dominion to the high Prince of that new-found land. And verily that land is the sweeter that Jesus Christ paid so dear a rent for it. And he is the glory of that land." *Samuel Rutherford.*

A lovely city in a lovely land,
Whose citizens are lovely, and whose king
Is very Love: to whom all angels sing;
To whom all saints sing, crowned, their sacred band
Saluting Love with palm-branch in their hand;
A bower of roses is not half so sweet,
A cave of diamonds doth not glitter so,
Nor Lebanon is fruitful set thereby;
And thither thou, beloved, and thither I
May set our heart, and set our face, and go,
Faint, yet pressing home on tireless feet."

Christina G. Rossetti.

CHAPTER VI.

CHILDREN IN HEAVEN.

“Even so it is not the will of your Father which is in heaven that one of these little ones should perish.”
Matt. 18: 14.

THE Bible tells us all we certainly know upon this subject. Let us hear what it says. Read attentively what Jesus said unto his disciples:

“In that hour came the disciples unto Jesus, saying: Who then is greatest in the kingdom of heaven?

“And he called to him a little child, and set him in the midst of them, and said: Verily I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

“Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

“See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father, which is in heaven.”

“And he took a little child, and set him in the midst of them; and taking him in his arms, he said unto them: ‘Whosoever shall receive one of such little children in my name, receiveth me; and whosoever receiveth me receiveth not me, but him that sent me.’” Matt. 18:1-4, 10; Mark 9:36, 37, R.V.

Notice carefully Matt. 18:10: “In heaven their angels do always behold the face of my Father.” Some may say that language is figuration. Be it so; but the figure stands for some serious fact. What is that fact? It was something that would be a warning against the thoughtless in their treatment of the “little ones.” What can it mean but that these “little one” are lovingly regarded by the Father, and are under his protecting care? That guardian angels are assigned to watch over them? And to bring them safe to heaven, in case of early removal from earth?

But read attentively another teaching of our Lord.

“And they brought unto him little children, that he should touch them; and the disciples rebuked them.

“But when Jesus saw it, he was moved with indignation, and said unto them: Suffer the little children to come unto me; forbid them not; for of such is the kingdom of God.

“Verily I say unto you, whosoever shall not

receive the Kingdom of God as a little child, he shall in no wise enter therein. And he took them up in his arms, and blessed them, laying his hands upon them." Mark 10:13-19.

It has been frequently pointed out that the words "of such" in verse 14 in the Greek is the genitive of possession. That is, the kingdom of God is the possession of such little children; it belongs to them.

No statement could well be made stronger on this subject. This glorious truth comes to us from the Master and Lord himself. It comes, too, when some of his chosen apostles would keep the loving mothers from bringing their little ones to Jesus. So there have been in the past some theologians who would deny many little children a place in heaven, although the children died before coming to an age of reasonable accountability.

But Jesus teaches that not a soul will ever enter heaven unless he comes in the spirit of a little child.

In view of Christ's teaching, how beautiful becomes the glorious prediction of the prophet Zechariah. Speaking of the restoration of the holy city, he says: "And the streets of the city shall be full of boys and girls playing in the streets thereof." Zech. 8:5.

"Do you remember Raphael's picture—the

Sistine Madonna? The cloud against which the holy child Jesus and his mother are revealed seems at first sight to be only a celestial vapor; but as you look more closely you see that it is composed of beautiful shining infant faces. It is no poet's dream; it is a reality. The very air of heaven is populous and radiant with happy childhood." *Henry Van Dyke.*

NOT HERE—BUT THERE!

I cannot make him dead!
 When passing by the bed
 So long watched over with parental care,
 My spirit and my eye seek him inquiringly,
 Before the thought comes that—he is not there!

Not there! Where, then, is he?
 The form I used to see
 Wash out the raiment that he used to wear,
 The grave that now doth press
 Upon that cast-off dress
 Is but his wardrobe locket—he is not there!

He lives! In all the past
 He lives: nor, to the last,
 Of seeing him will I despair.
 In dreams I see him now,
 And on his angel brow,
 I see it written: "Thou shalt see me there!"

John Pierpont.

INFANTS IN HEAVEN.

That infant children may be saved, by the grace of God in Christ Jesus, is very widely held

now to be the clear and distinct teaching of Scripture. The theory of the Roman Catholic Church, that they must be lost unless baptized into that church, and the inferences from the teachings of creeds and of theologians, not entirely free from the dark shadows of the middle ages, cannot be maintained in the light of Scripture.

That the Bible teaches us to believe in the salvation of children who have not reached the age of reasonable accountability is the view strongly held by Ulrich Zwingli, the noble Swiss reformer. It was also firmly held by Isaac Barrow the great English mathematician and theologian, by Augustus Toplady author of the greatest hymn in the English language: "Rock of Ages, Cleft for Me." It was stoutly maintained by Lyman Beecher and equally forcibly maintained by Charles Hodge. He declared that it had become the common doctrine of evangelical Protestants that all who die in infancy are saved.

ARE THE CHILDREN HOME?

Alone in the dear old homestead
That once was full of life,
Ringing with girlish laughter,
Echoing boyish strife,
We two are waiting together,
And oft, as the shadows come,
With tremulous voice he calls me,
"It is night—are the children home?"

"Yes, love!" I answer him gently,
 "They're all home long ago;"
 And I sing in my quivering treble
 A song so soft and low,
 That the old man drops to slumber
 With his head upon his hand;
 And I tell to myself the number
 Home in the better land.

Sometimes, in the dusk of evening,
 I only shut my eyes,
 And the children are all about me,
 A vision from the skies;
 The babes whose dimpled fingers
 Did lose the way to my breast,
 And the beautiful ones, the angels,
 Passed to the world of the blest.

And still as the summer sunset
 Fadeth away in the west,
 And the wee ones, tired of playing,
 Go trooping home to rest,
 My husband calls from his corner,
 "Say, love, have the children come?"
 And I answer, with eyes uplifted,
 "Yes, dear, they are all at Home."

Anonymous.

CHILDREN ABOVE.

Jerusalem, the joyful,
 I love to think of thee.
 Within the many mansions
 Is endless jubilee;
 And, blending with the worship
 Of saints who sing for aye,
 Is heard the blithe, street-music
 Of boys and girls at play.

They play, those holy children,
And nought can soil or tear
In all their pretty gambols
The robes of white they wear.
They run about in safety,
For naught can hurt them now;
The seal of their salvation—
God's name—is on each brow.

Ah! should we grudge their going,
Though early called away!
Or grieve, when Christ says: Suffer
The little ones to play.
He listens to their laughter,
As to the saints who sing
And in their joy is joyful,
As they are in their king.

Rev. A. C. Alexander.

THE CHILD IN BLISS.

I have a son, a third sweet son; his age I cannot tell,
For they reckon not by years and months where he has
gone to dwell.
To us, for fourteen anxious months, his infant smiles were
given;
And then he bade farewell to earth, and went to live in
Heaven.
I cannot tell what form is his, what looks he weareth now;
Nor guess how bright a glory crowns his shining seraph
brow.
The thoughts that fill his sinless soul, the bliss which he
doth feel,
Are numbered with the secret things which God will not
reveal.
But I know (for God hath told me this) that he is now
at rest,

Where other blessed infants be: on their Saviour's loving
breast.

I know his spirit feels no more this weary load of flesh,
But his sleep is blessed with endless dreams of joy forever
fresh.

I know the angels fold him close beneath their glittering
wings,

And soothe him with a song that breaths of Heaven's
divinest things.

I know that we shall meet our babe (his mother dear
and I)

Where God for aye shall wipe all tears from every eye.

Whate'er befalls his brethren twain, his bliss can never
cease;

Their lot may here be grief and fear, but his is perfect
peace.

It may be that the tempter's wiles their souls from bliss
may sever;

But, if our own poor faith fail not, he must be ours forever.
When we think of what our darling is, and what we still
must be—

When we muse on that world's perfect bliss, and this
world's misery—

When we groan beneath this load of sin, and feel this grief
and pain—

Oh, we'd rather lose our other two, than have him here
again!

John Moultrie.

THE CHILD ANGEL.

How changed, dear friends, are thy part and thy child's!

He bends above thy cradle now, or holds

His warning finger out to be thy guide;

Thou art the nursling now: He watches thee

Slow learning, one by one, the secret things

Which are to him used sights of every day;

He smiles to see thy wondering glances con
The grass and pebbles of the spirit-world,
To thee miraculous; and he will teach
Thy knees their due observances of prayer.
Children are God's apostles, day by day
Sent forth to preach of love, and hope, and peace;
Nor hath thy babe his mission left undone.
To me, at least, his going hence hath given
Serener thoughts and nearer to the skies;
And opened a new fountain in my heart
For thee, my friend, and all: and oh, if Death
More near approaches, meditates, and clasps
Even now some dearer, more reluctant hand.
God, strengthen thou my faith that I may see
That 'tis thine angel, who, with loving haste,
Unto the service of the inner shrine
Doth waken thy beloved with a kiss.

James Russell Lowell.

"Some day I am sure I shall find her,—
But the road is so lonesome between,
My spirit grows sick and impatient
For a glimpse of the pastures so green:
Till then, I shall sit in the doorway,
In the hour that my heart loves best,
And think, when the children pass homeward,
My child will come with the rest."

May Riley Smith.

CHAPTER VII.

RECOGNITION OF FRIENDS IN HEAVEN.

"They shall see his face." Rev. 22: 4.

"Then face to face! now I know in part: but then shall I know even as also I have been known."
1 Cor. 13: 12, R.V.

THE reunion and recognition of friends in heaven is a truth which is assumed in Scripture, rather than formally stated, proved, or directly illustrated.

Yet this mode of presenting the doctrine in connection with other truths, taking that truth for granted, is, in some aspects, more convincing and assuring than would be one or two single passages directly stating it.

SOCIAL RECOGNITION.

The existence of God is nowhere directly asserted in Scripture, but it is everywhere assumed. Yet no one doubts that the Bible teaches the existence of God. Study the account of the transfiguration; the apostles appear to have recognized Moses and Elijah. Matt. 17, Mark
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9, Luke 9:28 ff. Notice the social feasts in the kingdom: "sit down," literally "recline." Matt. 8:11, Luke 13:29. They "see" Abraham, etc., and many like passages.

When Dr. Willett was on his death-bed, his wife asked him whether he thought saints would know one another in glory. He answered in the words of Luther, that when Adam, in innocency, first saw Eve he did not ask whence she came, but at once said, This is bone of my bone, and flesh of my flesh. So saints of God in heaven, illuminated beyond Adam in his first innocency, shall know, not only those they knew on earth, but will recognize those they never saw before. Thus the three on the Mount of Transfiguration knew Moses and Elijah, though they had never seen them before.

RECOGNITION.

"I felt that, however long to me
The slumber of the grave might be,
I should know him again 'mid the countless throng
Who shall hear their past in the Seraphim's song."

L. E. Landon.

"As then we shall perfectly love God, and his saints as him, so shall we know both him and them; and though it be a sufficient motive of our love in heaven, yet we know them to be saints, yet it seems to be no small addition to our happiness that those saints were once ours. And if

it be a just joy to a parent here on earth to see his child gracious, how much more accession shall it be to his joy above, to see the fruit of his loins glorious, when both his love is more pure, and their improvement absolute!" *Bishop Hall* (1574-1656).

"That our heavenly home will satisfy our fullest social lovings we cannot doubt. No one need complain of the lack of good society there.

"Old Dr. Emmons is not the only Christian who has fed his hopes of a good talk with the apostle Paul. Dr. Guthrie is not the only parent who has felt assured that 'his little Johnnie would meet him inside the gate.' Many a pastor expects to find his converted flock as a 'crown of rejoicing to him in that day.'

"The recognition of friends then cannot possibly be a question of doubt. No barriers of caste can separate those who are children of the one Father and dwelling in the same household." *Theodore L. Cuyler.*

NO PARTING THERE.

"There is a world above
Where parting is unknown:
A whole eternity of love,
Formed for the good alone;
And faith beholds the dying here
Translated to that happier sphere."

James Montgomery.

"Then crowned again, their golden harps they took—
Harps, ever tuned, that, glittering by their side,
Like quivers hung, and with preamble sweet
Of charming symphony, they introduce
Their sacred song, and waken raptures high;
No voice exempt, no voice but well could join
Melodious part—such concord is in heaven."

John Milton.

The devout Thomas breaks forth: "Oh, most blessed mansions of the heavenly Jerusalem! Oh most effulgent day of eternity, which night obscureth not, but the supreme truth continually enlighteneth! It shineth now in the full splendor of perpetual light to the blessed, but to the poor pilgrims on earth it appeareth only at a great distance and through a glass, darkly."
Thomas á Kempis.

THE GATHERED FAMILY.

"Thus heaven is gathering, one by one, in its capacious breast,
All that is pure and permanent, and beautiful and blest;
The family is scattered yet, though of one home and heart,
Part militant in earthly gloom, in heavenly glory part.
But who can speak the rapture, when the circle is complete,
And all the children sundered, now around one Father meet?
One fold, one Shepherd, one employ, one everlasting home;

'Lo! I come quickly!' 'Even so, Amen: Lord Jesus, come.'"

Edward Henry Bickersteth.

THE WELCOME.

"We must think of heaven as an existing reality. . . . Will there be those who shall be ready to welcome us? Shall there be those whom we ourselves can remember? That is not a barren speculation; it is that which has surely engaged every thinking mind, and every susceptible heart. . . . The first Christian teachers always rested their labors upon a reward; they did not deny that they contemplated a reward which consisted in the conversion, in the salvation, and in the glory of those spirits whom they had instrumentally rescued and saved. For what is our hope, or joy, or crown of glorying? Are not even ye before our Lord Jesus Christ at his coming? For ye are our glory and our joy. . . . That I may have whereof to glory in the day of Christ, that I did not run in vain, neither labor in vain. . . . That we may present every man perfect in Christ." 1 Thess. 2:19, 20. Phil. 2:16. Col. 1:28.

"Now all this surely is confirmation strong—the confirmation of Holy Writ—that the apostles anticipated a reward, and that that reward cannot for a moment be separated from their

recognition of those who were the fruits of their ministry and the seal of their zeal (on the earth)." *Dr. James Hamilton.*

JOYFUL RECOGNITION.

When Paul speaks of his converts as "his crown of rejoicing," did he not believe that he should know them in heaven? Paul says: "then shall I know even as also I am known," or as the Revised Version more strongly reads: "Even as also I have been known," as if to intimate that in heaven his knowledge of others would be equal to the accumulation and sum of all the knowledge that had been gained concerning him in the ages past! What a loving and beautiful friendship does this suggest to the heart yearning for love!

Again, in that harvest-home of heaven the sower and the reaper are to rejoice together. So the words of Jesus lead us to believe. But how can they so rejoice unless they are able to recognize each other in the heavenly world? See John 4:36, and compare Gal. 6:7, 8.

It is scarcely credible that our Lord did not intend to represent Lazarus as knowing Abraham in whose bosom he was. See Luke 16:19-31.

Jesus said to the sisters at Bethany to comfort them: "Thy brother shall rise again." The comfort would be largely taken away from these

words if that brother was to wander about among the hosts of spirits unknown and unrecognized by the loving sisters.

We cannot imagine how it could be possible for us in a world of perfection and glory, when all our spiritual powers and perceptions are to be intensely quickened and magnified, for us to be less acquainted with the spiritual beings about us than we are with our associates and friends in this imperfect life on the earth.

THEY BECKON ME.

‘Over the river they beckon to me,
Loved ones who’ve crossed to the further side.
The gleam of their snowy robes I see,
But their voices are lost in the dashing tide.
There’s one with ringlets of sunny gold,
And eyes the reflection of heaven’s own blue,
He crossed in the twilight gray and cold,
And the hale mist hid him from mortal view;
We saw not the angels who met him there,
The gates of the city we could not see.
Over the river, over the river,
My brother stands waiting to welcome me.
Nancy A. W. Priest.

KNOWN BY JOYS.

“How shall we know them—who passed away
In all the freshness of early day:
Those whom we cherished in later years,
From whom we parted in bitter tears?
Not by the beauty that marked them then,

Or, were it such, it must fade again;
But by a gladness which round them plays,
Like a joy revived from our olden days;
By the holy joys our spirits knew,
Which a better world shall again renew."

Anonymous.

THE CENTER OF DIVINE COMMUNICATIONS.

"Heaven is the place in which are seen all the finishings of divine workmanship, and in which the beauty and greatness of the Infinite Mind, and the endless diversities of omniscient skill, appear in all their most exquisite forms, and in the last degrees of refinement and perfection. It is the center of all divine communications, the city in which all paths of Providence terminate, the ocean from which all streams of infinite wisdom and goodness proceed, and into which they return to flow again and forever." *President Dwight, Sr.*

To Zion's peaceful courts above
In faith triumphant may we soar,
Embracing in the arms of love
The friends, not lost, but gone before.

Anonymous.

LONGING FOR FRIENDS.

I feel the unutterable longing,
The hunger of the heart is mine,
I reach and grasp for hands in darkness,
My ear grows sharp for voice or sign.

O friend, no proof beyond this yearning,
This outstretch of our hearts we need;
God will not mock the hope he giveth,
No love he prompts shall vainly plead.

Then let us stretch our hands in darkness,
And call our loved ones o'er and o'er;
Some day their arms shall close about us,
And the old voices speak once more.

John Greenleaf Whittier.

"Thine eyes shall see the king in his beauty." Isa.
33:17.

"I will that, where I am, they also may be with me,
that they may behold my glory." John 17:24.

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